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A N  
H O N E S T and F R I E N D L Y  
A D D R E S S

T O  
*Persons of all Ranks and Conditions,*

I N A  
Manner hitherto U N A T T E M P T E D ;

W H I C H  
(Instead of enumerating our *Vices* and *Places of Diversion*) .

*Points out* the SOURCE, *strikes* at the ROOT, of the  
LOAD of CALAMITIES, FOLLIES, and IMPIETIES,  
the Nation at this Time groans under.

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By P H I L A N T H R O P O S.

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A N  
H O N E S T and F R I E N D L Y  
A D D R E S S  
T O  
*Persons of all Ranks and Conditions.*

**W** I T H O U T entering into the un-  
serviceable Dispute which seems to  
divide the Opinion of Mankind---  
Whether the late dreadful Shocks of the Earth  
were the Effects only of a Natural Cause, or  
wrought by the immediate Interposition of  
God--I believe it will be allowed by the con-  
siderate

A 2

fiderate Part, that two fucceffive Concuffions, fo rare and uncommon in this Part of the World, and which, we don't know how foon! may be followed by another, ought to alarm and remind us, that our IMMORTAL SOULS are at Stake, and open our Eyes to view the dangerous Precipice on the Brink whereof we are tottering.

BUT, to do this *effectually*, a bare Recital of the Vices thefe Cities groan under, and the numerous Places of Diversion with which they are infefed, is not fufficient. No! An *honest Bluntnefs* is requifite, to point out the *Source*, to ftrike at the *Root*, from whence fpring moft of the Calamities, and the fouleft and blackeft Impieties of the Nation. For, while the bafe and groveling Principle, by which the Purfuits of moft Men of all Ranks and Degrees of this Age are too apparently actuated, remains in the Heart; I fay, while this prevailing Principle remains in the Heart of Man, it fignifies little whether the numerous Kinds of Publick Diversion are continued or fuppreffed. It is not  
thofe



those Places which make the People wicked ; but the Wickedness of the People that makes those Places necessary, and is the Reason of their finding so much Encouragement. 'Till, therefore, this Debaucher of the Soul is eradicated, we can have but little Relish of, or Inclination for, the Practice of Religious Duties, or any thing which can recommend us to the Favour and Protection of God. Nor, 'till the Foundation and Cause of all our Follies and Impieties be removed, can it be hoped or expected that the Effects will cease.

*O ye Men of the World!* what will you say, when I tell you that this predominant Principle, this great Source of most other Crimes, is no other than a *misjudged, temporary* SELF-INTEREST, or *inordinate Love* of the Things of *THIS World*? To represent this in so black a Light, will, I doubt not, appear very harsh and displeasing to such as scarce ever thought of any OTHER. I would not willingly deprectate the Age we have the Misfortune

tune to live in : But, if so it be, it is friendly to tell them so.

Alas ! my Countrymen, in what a Deluge of Folly and Corruption are we immerfed ! And are we not daily plunging deeper ? How are we continually governed by meer Whim and Fashion ! What a *noble* Ufe do we make of the boasted Rational Faculties God has implanted in our Souls ! In what can this end, but the utter Deftruction of Body and Soul, unlefs we fpeedily fee our Errors, and heartily fet about an Amendment of Life and Manners ?

I would represent our prefent State and Condition in as clear and juft a Light as poffible. In the firft Place : How are our excellent Laws and Conftitution violated ? In what Manner do we chufe the Great Council of the Nation, the Guardians of our State ? Is Regard often had to Capacity or Principle ? No ! He that bids higheft is generally fure to obtain the Suffrage. What Circumftances can be more aggravating ? And from whence can they proceed, but the *Caufe* abovementioned, which, we here plainly fee,  
bribes

bribes Wretches even to betray their Country. I mean not, nor would be understood, to speak here in general Terms. That there should not be many Exceptions to this almost established Rule, God forbid! But let us put the Thing on a more general Footing; and I am afraid there are but few who can safely lay their Hands on their Hearts, and say they are not governed in some shape or other by the same Principle. Start not! nor imagine that I would have ye appear *more* than Men; lest, by so doing, you only approve yourselves *less* than Men.

That Man, who is studious to oblige or serve another on account of any superior Virtues or Abilities, or from a Tie of Friendship or Gratitude, acts on a noble, sublime, generous Principle, and is at the same time serving his Creator. But (O dire Reverse!) He that serves another, meerly because he is a Man of Wealth or Power, with the narrow View only of promoting his own Interest at the Bottom, (however lightly he may think of it) acts on a Principle,

ple, which, of all others, most debases Human Nature, and is productive of a numerous Train of Evils. Such Sentiments may seem too refined, too sublime, for the Genius of the present Age; and, while that continues, 'twere vain to hope for better Times. How can that Man, who in every thing he undertakes has *Self* in View, be supposed to serve either his God, or his Country?

By this Means alone, are Men of the worst Morals, and most depraved Dispositions, promoted and supported; and they spread the Contagion to all around! 'Tis possible, at all Times, for bad, designing Men, by Craft and Diffimulation, to creep into Power; but, when there, to be countenanced, courted, nay almost adored, only because they are in Power, is abominable!--Thus are we readier to obey Men than God! Hence it happens that bad Men bear the Sway and Ascendancy in most Places. Look into the most *polite* Companies, and what a Round of Vice and Folly will you be shock'd with!

with! Do not Blasphemy and Ribaldry make up the greatest Part of Conversation?

In this wretched and apostate State, (wretched enough indeed! if we act against that faithful *Monitor*, Conscience) wherein we can draw no Comfort or Satisfaction from our own Minds, are we continually flying to publick Diversions, and hourly wrecking our Inventions for new Methods of *killing* that precious Time, of which one Moment cannot be recalled, and of which we must one Day give so exact an Account before a great and awful Tribunal.

That there have been wicked Men in all Ages of the World is certain, and some perhaps who have perpetrated more horrid Villainies than any we have had in our Days: But at the same Time I sincerely believe, that Corruption and Iniquities of all kinds were never so *general* and *fashionable* as now.

For, bad as the Age is, I would fain persuade myself, that yet the Majority of Mankind are not vicious so much through an innate Disposition, as from a Levity of Temper, a Readiness in complying with the Hu-

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mour

mour of the Times, or a want of true Courage and Magnanimity, in daring to be bravely singular.

And that there are Men, I firmly believe, (I hope some in high Places) who even in these degenerate Days, from Christian Motives, are so sensible of the Beauty and Goodliness of Virtue, as to follow it steadily and uniformly; and on the Account of such alone may it be presumed that God has hitherto averted his just Wrath and Indignation against this sinful Land. But then they are vastly the Minority, and chiefly such as have the least Commerce with the World; and no great Wonder they don't desire to have much Concern with *that*, which they are very well assured nothing that is truly noble, amiable, or good, can recommend them to. For, as the great Dr. Young says,

---

Safety dwells  
Remote from *Multitude*. The World's a School  
Of *Wrong*, and what Proficients swarm around!  
We must or imitate, or disapprove,  
Must list as their Accomplices, or Foes;  
*That* stains our Innocence; *This* wounds our Peace.

However,

However, as it is, I can't help wishing that the few steady good Men would exert themselves a little, put on a wise, laudable Zeal, and spurn at the Vicious wherever they find them, let them be ever so much *dignified* with Honours, Titles, or Estate. This perhaps would have some Effect, and might operate gloriously by Degrees. Probably in Time we might see the Blasphemer, Ridiculer of our holy Religion, profane Swearer, obscene Talker, &c. abash'd, skulk into Corners, and ashamed to shew his Head. Glorious Change indeed ! Then might Virtue and Religion flourish; then would Pride, Covetousness, Envy, Hatred, and Malice, all those black and rancorous Passions, be gradually banished from the Heart : If Wickedness and Vice were every-where discountenanced and suppressed, then would the Earth put on another Face, and bear some Resemblance of Heaven-itself; and the rising Generation would be made sensible, that to be Good is to be Great and Happy, in the common Reception of the Terms; tho' in *reality* it is so now, and ever will be so.

Suppose we take a View of the mere worldly Man, possibly in his highest Degree of Happiness, even here, on this transitory Spot, where all his Delight is center'd: What is the poor Pride arising from a magnificent House, a glittering Equipage, a splendid Table, and from all the other Appearances of Fortune, compar'd to the solid Content, the swelling Satisfaction, the thrilling Transports, which a good Man enjoys in a *conscious* Discharge of his Duty, and in the Contemplation of a generous, virtuous, noble, benevolent Action, joined to his exulting Triumphs in the sure and certain Hopes of a blissful Immortality? If the World frowns upon the religious, good Man, and all Nature looks black about him, he has that within him, which is able to cheer his Mind in the midst of all the Horrors that encompass him.

For God's Sake, Rouse, my Countrymen, and do not for *present* Hire barter a rich R E-  
V E R S I O N.

Ye Men in high Stations, consider what an Influence your Examples have on the Morals of the whole Nation.

You



You the Great and Reverend Body of the Clergy, amongst whom there surely are many good and wise Men, I hope do not want reminding of the weighty Charge intrusted to your Care ; and you of these Cities in particular have been already called upon from immediate Authority to discharge your Duty ; which, be careful to observe, consists in your private-Deportment, and in many other Things, besides your Discourses from the Pulpit. Take Notice, that in you the Sin is tenfold to countenance any Man in his Folly or Impiety.

Parents, and Guardians of Youth, let it be your chief Care early to form your Children's Minds to the Love of Virtue, which you cannot so well do any other Way, as by rooting in them the Principles of the Christian Religion ; for that will teach them to strive about nothing but who shall serve God best, and do most Good in the World.

This is the Religion that was planted upon Earth by the Eternal Son of God, notwithstanding the present Behaviour of Men who profess it ; but they content themselves with *professing*  
it

it only, and that is the Reason they are so little the better for it. Such of you as are not sufficiently acquainted with this yourselves to instruct your Children in it, send them to the Minister of the Parish, do the best you can for yourselves and them, and take Care to improve every Hour of your future Life. For God hath laid a strict Command upon Parents to bring up their Children in the Knowledge of, and in their Duty to, Him.

Let us all, from the Higheft to the Lowest, confider, that 'twas as easy for God to have caused the Earth at once to swallow us, as to send us a long Mortality amongst our Cattle, and the more recent Warnings, to look to ourselves before it is too late. Let him not find our Hearts hardened, lest, after having given us Notice of his Anger without being able to soften us, he should be forced by our *Impenitence* to proceed to Extremity, and to be as firm in his *Justice* as we are in our resolved *Obstinacy*.

Confider what a dreadful Thing it is, to see Him that made us displeased with us! to see  
Mercy

Mercy itself frown upon us! to see the great and all-glorious Creator of the World, the chiefest Good, offended at, and incensed against us!

Don't let us flatter ourselves, and foolishly say, what Hurt is there in these and these Things? for, by excusing and acquitting ourselves, we shall not be able to prevent the Sentence of Death from being pronounced against us; but shall know, alas! too late, that God was true in all his Threats and Menaces.

O ye Lovers of the World! consider, in time consider, of the Miseries which are ready to fall on you. Consider, that you are *labouring* in this World only to *undo* yourselves. Consider, that, for the Sake of this transitory Life, you part with all the Joys of Heaven, and choose to suffer everlasting Miseries in the Life to come.

*P. S.* Perhaps, Readers, after all, some of you may fondly say to yourselves, ' Surely this *Adviser* must be at Variance with the World, ' he must certainly either have met with Dis-  
appoint-

‘ appointments in it, or been surfeited and  
 ‘ glutted with those Objects which to me ap-  
 ‘ pear so lovely and alluring.’ If this should  
 chance to be your Opinion, be assured that  
 so far you are egregiously mistaken. He is in-  
 deed sensible of the Depravity of his Country,  
 and should sincerely and heartily rejoice to see  
 a speedy Reformation of Life and Manners  
 take Place in the midst of it.









